

## SN 35.28 Āditta Sutta

## The Fire Discourse

*Evam me sutam:*

*Ekaṃ samayaṃ Bhagavā*

*Gayāyaṃ viharati*

*Gayā-sīse saddhiṃ bhikkhu-sahassena.*

*Tatra kho Bhagavā bhikkhū āmantesi –*

*“Sabbaṃ, bhikkhave, ādittaṃ.*

*Kiñca, bhikkhave, sabbaṃ ādittaṃ?*

*Cakkhu, bhikkhave, ādittaṃ,*

*rūpā ādittā,*

*cakkhu-viññāṇaṃ ādittaṃ,*

*cakkhu-samphasso āditto.*

*Yam’p’idaṃ cakkhu-samphassa-paccayā*

*uppajjati vedayitaṃ*

*sukhaṃ vā dukkhaṃ vā*

*a-dukkham-asukhaṃ vā*

*tam’pi ādittaṃ.*

*Kena ādittaṃ?*

*‘Ādittaṃ rāg-agginā, dos-agginā,  
moh-agginā,*

*ādittaṃ jātiyā jarā-maraṇena*

*sokehi paridevehi dukkhehi domanassehi*

*upāyāsehi ādittan’ti vadāmi.*

Thus I heard:

one time the Blessed One,

was dwelling in Gaya,

at Gaya head, with one thousand monks.

There the Blessed One addressed the monks:

“Monks, all is on fire.

What, monks, is the all that is on fire?

“The eye, monks, is on fire,

forms are on fire,

eye-consciousness is on fire,

eye-impression is on fire.

Also that which eye-impression causes  
to appear, felt

pleasant or painful or

neither-painful-nor-pleasant —

that also is on fire.

On fire with what?

On fire with passion, on fire with anger, on  
fire with dullness,

on fire with birth, ageing and death.

With sorrow, lamentation, pain,  
grief,

and despair it is all on fire," I say.

*Sotaṃ ādittaṃ,  
Ghānaṃ ādittaṃ,  
Jivhā ādittā,  
Kāyo āditto,*

The ear is on fire...  
The nose is on fire...  
The tongue is on fire...  
The body is on fire...

*Mano āditto,  
dhammā ādittā,  
mano-viññāṇaṃ ādittaṃ,  
mano-samphasso āditto.  
Yam'p'idaṃ mano-samphassa-paccayā  
uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā  
a-dukkham-asukhaṃ vā  
taṃ'pi ādittaṃ.*

The mind is on fire,  
phenomena are on fire,  
mind-consciousness is on fire,  
mind-impression is on fire.  
Also that which mind-impression causes  
to appear, felt  
pleasant or painful or  
neither-painful-nor-pleasant —  
that also is on fire.

*Kena ādittaṃ?  
'Ādittaṃ rāg-agginā, dos-agginā,  
moh-agginā,  
ādittaṃ jātiyā jarā-maraṇena  
sokehi paridevehi dukkhehi domanassehi  
upāyāsehi ādittan'ti vadāmi.*

On fire with what?  
On fire with passion, on fire with anger, on  
fire with dullness,  
on fire with birth, ageing and death.  
With sorrow, lamentation, pain, grief,  
and despair it is all on fire," I say.

*Evaṃ passaṃ, bhikkhave,  
sutavā ariya-sāvako  
cakkhusmim'pi nibbindati,  
rūpesu'pi nibbindati,  
cakkhu-viññāṇe'pi nibbindati,  
cakkhu-samphasse'pi nibbindati,*

Seeing thus, monks,  
well learned Noble disciple  
becomes weary of the eye,  
becomes weary of the forms,  
becomes weary of the eye-consciousness,  
becomes weary of the eye-impressions,

*yam'p'idam cakkhu-samphassa-paccayā  
uppajjati vedayitam  
sukham vā dukkham vā  
a-dukkham-asukham vā  
tasmim'pi nibbindati.*

Also that which eye-impression causes  
to manifest felt  
pleasant or painful or  
neither-painful-nor-pleasant —  
that also he becomes weary of."

*Sotasmim'pi nibbindati...  
Ghānasmim'pi nibbindati...  
Jivhāya'pi nibbindati...  
Kāyasmim'pi nibbindati...*

becomes weary of the ear...  
becomes weary of the nose...  
becomes weary of the tongue...  
becomes weary of the body...

*Manasmim'pi nibbindati,  
dhammesu'pi nibbindati,  
mano-viññāṇe'pi nibbindati,  
mano-samphasse'pi nibbindati,  
yam'p'idam mano-samphassa-paccayā  
uppajjati vedayitam  
sukham vā dukkham vā  
a-dukkham-asukham vā  
tasmim'pi nibbindati.*

becomes weary of the mind,  
becomes weary of the phenomena,  
becomes weary of the  
mind-consciousness,  
becomes weary of the mind-impressions,  
Also that which mind-impression causes  
to appear, felt  
pleasant or painful or  
neither-painful-nor-pleasant —  
that also he becomes weary of."

*Nibbindam vi-rajjati;  
vi-rāgā vimuccati;  
vimuttasmim  
vimuttam·iti  
ñāṇam hoti.*

Being weary, he becomes dispassionate;  
dispassionate, he is liberated.  
With liberation,  
"It is liberated."  
the knowledge manifests.

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*‘Khīṇā jāti,  
vusitaṃ brahma-cariyaṃ,  
kataṃ karaṇīyaṃ,  
nāparaṃ itthattāyā’ti  
pajānāti’ti.*

‘Destroyed birth,  
lived the holy-life,  
did what should be done,  
nothing more in this life.'” -  
he discerns.

*Idam avoca Bhagavā.  
Attamanā te bhikkhū  
Bhagavato bhāsitaṃ abhi-nandaṃ.  
Imasmiṃca pana veyyākaraṇasmim  
bhaññaṃāne  
tassa bhikkhu-sahassassa  
an-upādāya āsavehi cittāni vimuccimhū’ti.*

This was said by the Blessed One.  
Elated, those monks  
delighted at the Blessed One's words.  
And while this explanation was being  
given,  
those thousand monks  
through non-assuming - their minds were  
liberated from the outflows.

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